PATHWAY TO GOD

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Prayer

to Lord Rudra Shiva

(Stanzawise Translation in English)

विकिरिद विलोहित नमस्ते अस्तु भगवः ।
यास्ते सहस्रँ हेतयो न्य मस्म न्निव पन्तु ताः ॥११॥

Oh Lord Rudra who has a brownish red appearance, who is gievn the epithet of Bhagwan because of the attributes of Omniscience and Ominipotence, we offer our salutations to you and pray not to hesitate the use of your several weapons to destroy our enemies.

सहस्राणि सहस्रधा बाहुवोस्तव हेतयः ।
तासामीशानो भगवः पराचीना मुखाकृधि ॥१२॥

Oh Lord, you are the controller of the thousands of various types of weapons in your hand, we pray you make them face away from us.

सहस्राणि सहस्रशो ये रुद्रा अधिभूम्याम ।
तेषां सहस्रयोजने व धन्वानि तन्मसि ॥१ ॥

The thousands and thousands of rudras (under your control) on the surface of earth have their bow strings loosened for quite some miles from us.

अस्मिन्महत्यणवि ऽ न्तरिक्षे भवा अधि ।
तेषा सहस्रयोजने व धन्वानि तन्मसि ॥२ ॥

Similarly, those rudras who occupy the oceanlike spaces in the vast sky, also have their bow-strings loosened for quite some miles from us.

नीलग्रीवा शितिकंण्ठ शर्वा अधः क्षमाचराः ।
तेषां   सहस्रयोनेव धन्वानि तन्मसि ॥३ ॥

Those rudras with blue necks and white necks who are killers and occupy lower lands, also have their bowstrings loosened for miles away from us.

नीलग्रीवा शितिकण्ठा दिवं रुद्रा उपश्रिता ।
तेषां   सहस्त्रयोनेव धन्वानि तन्मसि ॥ ४ ॥

Those rudras who habit the heavens, also have their bows destringed for miles away from us.

ये वृक्षेषु सस्पिंत्र् जरा नीलग्रीवा विलोहिताः ।
तेषां   सहस्त्रयोजनेव धन्वानि तन्मसि ॥५ ॥

(Similarly) those rudras of yellowish hue, blue necks and brown red appearances who ferquent the trees have also their bows destringed for miles away from us.

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("Soul lives on the right side of the heart"? - expression of a great thinker, which was reported to Shri Gurudeo by a sadhaka and asked about Gurudeo's opinion, to which Gurudeo replied:)

The Upanishad has said that the soul is of the measure of a thumb and dwells in the mid part of the body, that is, in the heart (अंगुष्ठमात्र : पुरुष: मध्य आत्मनि निष्ठति/II Katha 6.17) or that Purusha the indwelling Self of the size of a thumb is ever seated in the hearts of men (अंगुष्ठमात्र : पुरुषा : अंतरात्मा सदा जनानाम हदये संनिविष्ट : I II Katha 6.17) But modern physiologists like William James say that our thought and feelings seem to react upon the processes of the brain and in view of this dynamic relation we can say that the seat of the mind is somewhere in the cortex of the Brain. The Upanisdic statement that the soul travels through a nipple-like body to the brain may refer to pituitary body.

Thus Spake Gurudeo...

What should be the object of meditation? Should it be the cosmic God for instance, a deity with four hands, or the acosmic Brahman? God with form is after all a lower category. The higher Brahman cannot be achieved by that. Sri Kṙṡna was an enlightened teacher of his times. Why should he have four hands or a thousand hands ? It is irrelevant to count his hands. Now meditation on the acosmic or purely qualityless Brahman is next to impossible. It, as if, becomes contemplation on the void and is merely intelectualistic. God should be meditated upon without chacterising Him as Saguṇa or Nirguṇa. The Bhagvadgita says : The difficulty of those who meditate on the unmanifested is greater. (क्लेशो ऽ धिकत रस्तेषां अव्यक्तासक्तचे तसाम्-XII.5). The general upshot of the Bhagvagita in this respect seems to be that Saguṇopasana might be regarded as even higher than the Avyaktopasana. Mere philosophical determination does not leads to God. Meditation on the unmanifested (Avyakta) is tantmount to meditation on the Sunya which is a mere philosophical concept. The way to the attainent of the real Sunya is quite different. The real Sunya (बिंदुले or spirition) should not be talked about but experienced.

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EDITORIAL

The Individual and The Universe

Gurudev Ranade has said that man is but a speck when compared to the Earth, the Earth is but a speck when compared to the solar system and the solar system vanishes before the Universe. Man is endowed with intellect and ego which make him think that he is the superiormost animal in the world and has a right and power to change the life and environment on the Earth to suit his will and pleasure so that he can lead a prosperous and more substantially enjoyable life. He forgets the basic dictum of the Indian civilization that all life is one and man has a tie of altruism with all animals as well as plant life and even inanimate things.

Indian civilization says that every man is a part of the human society, the environmnt of plant and animal life as well as the inanimte world of mountains, rivers, seas and oceans. All this environment in the form of Mother Earth is the giver of life to man. Without the environment, man cannot sustain his life. Indian heritage thus feels duty bound to pay its respects to all the environment and worship the Earth in the form of Mother. One should use the mother's wealth sparingly like worthy sons and daughters and not become a marauder or selfish hoarder. The sage is filled with gratitude towards Mother Earth and prays for pardon for touching her with his feet. (समुद्रवसने देवी पर्वतस् स्तनमंडले सर्वार्थे सर्वमांगल्ये विष्णुपत्नो नमस्तुभ्यं पादस्पर्श क्षमस्वमे)

The individual is after all a temporary sojourner on the planet Earth and nothing on Earth belongs to him. All belongs to the Creator. As said in Upanishads, "I shāwāsya Idam Sarvam, Ten tyakten Bhunjeethaha Mā Grudhaha Kasyaswit Dhanam (ईशावास्य इदं सर्वम्। तेन त्यक्तेन भुंजीथा: मा गृधः कस्यस्वित्धनंम्) All belongs to God. Live within what is allocated to you. Do not covet what belongs to others. What belongs to the individual is only the abstract progress of the mind attained by him in his lifetime for his next birth. He is expected to leave the earth and its environment in the same rich condition in which he came to spend his life time.

As a matter of fact, man is continually spoiling the environment of the earth in such a way that it is more and more difficult to live in for human as well as animal beings and plant life due to the various types of pollutions produced in the name of industrialisation and production of new tools for increased pleasure and happiness of man.

Man is a speck compared to the whole Earth and still smaller speck compared to the whole universe. All the materials on the earth animate or inanimate and everywhere in the universe including human beings consist of electrical particles - electrons, protons and neutrons - in final subatomic analysis. All the planets and stars have their own gravitational, electrical, magnetic and ionic fields. The cosmic radiations of various frequencies reach the Earth. Some are absorbed and stopped partially or wholly in our atomosphere. But many succeed in reaching the Earth's surface and affect the conditions of life on Earth. The Full moon and New moon days create high and low tides on seas and oceans. They also affect the moods of mental patients in lunatic asylums as observed by the doctors. There might be many other effects- major or minor - emanating from the cosmic radiations from the stars and planets but unnoticed by us or imagined by us as not the worth for any scientific study. Our thoughts do not go beyond the heat, light, gravitational effects in our day-to-day life. Now everybody knows that due to the depletion of ozone layers in our atmosphere, the penetration of ultra-violet rays increases, which can cause skin diseases or even skin-cancer.

Ancient sages of Indian Civilisation studied the unseen and unnoticed effects of the cosmic radiations, especially those of the planets of the solar system and stars and constellations on the zodiac path in the sky. The results were astonishing and they coded the same in their treatises named as astrology.

Every individual is tossed between moments or periods of pleasure and pain or happiness or unhappiness. Some events in life - good or bad - surprises one as to why and how they occured without any apparent contribution by one. The sages had an answer to all such questions. They said that the positional map of the planets and the zodiacal constellations at the time of the birth, gives a broad and approximate picture of the events and periods of happiness or unhappiness, pleasure or pain in the coming lifetime of the child. Not that the individual has no power of initiative or effort to achieve some thing but all that is within a broad frame work. According to our philosophy man's birth and life is guided by Prarabdha Karma or what the western philosophers now call Karma the law of compensation. Our philosophy also says that an individual can attain Godhood, may be in one life time itself, provided he pulls up himself with right initiative, be on the right path, not run after the mere desires of senses but follow the priniciples of Karma-yoga ecnunciated in Bhagwadgeeta.

An in-depth scientific study of Astrology will help one in knowing one's various propensities which will assist in planning a fruitful future course of aims and ambitions in one's life time. It is presently one of the most useful topics that is not taken up for methodical scientific study with proper use of statistics, logic and correct astronomical details.

The study of astronomy and astrology done by the sages through their meditational trance resulted in their discovery of cycles of four aeons (yuga) namely, Satya, Treta, Dwapar and Kali in the life of the Earth, which mark significant changes in the psychologies of the human, societies with Satya yuga prominently spiritualistic, Treta 75% sprritualistic & 25% materialistic; Dwapar both 50/50 and Kali 75% mateialistic and 25% or less spiritualistic. One cycle of these four yugas is called a Mahayuga and Earth's life consists of 1000 such Mahayugas; after which annihilation and regeneration starts.

The Indian Calendar shows 43,20,000 years as the stretch of one Mahayuga however recent studies by observing the secession of equinoxes put the same as around 24,000 years, based on equinoxes on the equator. If we base the same on the polar day of six months i.e. 180 days, the figure comes out as 43,20,000 years. Porbably it was believed the Brahmadeo and other Gods stay in the polar area and Brahma deva's day calculation is made accordingly.

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Shri Gurudeo in a message :

I have always believed that the function of Philosophy is for consolidation and consumation of spiritual experiences and it is only the acquisition of this spiritual experience which makes a man worthyng of being is the handwork of God.

Sri Sripādaraja's Philosophy of

Love and Spiritual Solace

in The Kannada Devotional Songs

I

Sripādaraja was a Haridasa Saint of Karnataka. Karnataka is a land of great antiquity. Its literature, Kanarese is more than 1500 years old. In this vast period, Haridasa literature to which Sripādaraja belongs has carved out a nitche for itself. Haridasa Literature lasted for nearly five centuries (from 16th cAD to 19th cAD). It is mostly devotional and musical Literature. Nearly 200 Haridasas have enriched this Literature by their loving contribution. Like Vachana literature of Śivasharana saints, the devotional poems or songs of Haridasas or Vaisnavas are most popular in Karnataka. The names of some of the Haridasas like Sripadaraja, Vyasaraja, Vadiraja, Purandara dasa, Kanaka dasa, Vijayadasa, Sri Raghavendra Tirtha, Gopaladasa, Jagannatha Dasa have been on the lips of all people in Karnataka. The contributions of the Haridasa saints to Music have also been immense.

II

The important characteristic of Haridasa literature is its oral tradition. It has been a mouthful literature. It lives more in oral tradition, that is from mouth to mouth, and from ear to ear than in ink. But owing to the strenuous efforts of great scholars and enthusiast devoted workers like Sri Abaji Ramachandra Savant of Belgaum, Sri Madakasira Balakrishna Rao, Sri H.

Tirumala Rao, Sri. T. N. Krishnaiah Setty, Sri Pavanje Guru Rao, Sri Subodha M. Ramarao, Sri Kaujalagi Bande Rao, Sri Gorebal Hanumantha Rao, Sri Belur Keshavadas, Sri Bengeri Hucchu Rao, Sri Betageri Krishna Sharma, Sri Panditaratnam Kirthanakesari B. Sivamurthy Sastri, Sri K. M. Krishna Rao, Sri Ammembala Shankaranarayana, Sri LRM Patil of Navalgund, Sri Hibbeli Jagirdar, Sri G. Varadaraja Rao etc at least some of the poems or padas or kirtanas of some Haridasa's have been collected and edited.

Haridasa literature may be regarded as the mirror of life. It has inspired human beings to lead a good life. Its stress is on living spiritual truths. Any literature which concerns man and really cares for the welfare of mankind is indeed the best literature. Haridasa Literature is one such. It shot into prominence during the hay days of Vijayanagar empire.

III

Sri Sripadaraja (1451 AD) may be regarded as the towering personality, who after Sri Narahari Tirtha, the direct disciple of Sri Madhavacharya heralded a movement called the Dasakuta or the congregation of Haridasas who, composed devotional songs in Kannada. The inspiration for the origin of Haridasa movement of course, can be traced to the multifaceted geniouses of Sri Madhvacharya's Dvadaśa stotras. The Dvadaśa stotras are sonnets in praise of God Srikrishna. They are a flow of playful deeds of the Lord set to prayerful music. In them surging emotions emerge from verse to verse like honey, sweet and pithy. They contain profound religious and metaphysical truths. Sripadraja has deep reverence and great admiration for the staunch realist Sri Madhvacharya, his *adiguru.*

Sripadaraja was the preceptor of Sri Vyasa Tirtha, the astute champion of Dvaita Vedanta after Sri Jayatirtha. Sripadaraja's credit lies not only in his solid personality but also in producing Vayas Tirtha, an erudite scholar and the author of polemical Dvaita works like Nyāyāmrta, Tarkatandava, Chandrika etc. Under the inspiration of his teacher, Vyasatirtha also started composing devotional poems in Kannada dedicated to Srikrishna. Bhaktirasa oozes out from them in abundance.

Sripādarāja was the pontiff of a monastery at Mulbagal, in Kolar District of Karnataka state. He was a great recluse and *avadhuta*. He had royal patronage of the king Saluva Narasimha of Vijayanagar empire. Sripadaraja was highly respected by the scholars. He wrote devotional compositions in praise of God, dedicated to Ranga Vithala. It was Sri Svarnavarna tirtha who was the eighth sucessor to Sri Padmanabha tirtha, who initated Lakshminaryana the purvāshrama name of Sripadaraja, to Saṁnyāsa and made him head of Dvaita monastery at Srirangam. Sripadaraja studied under the able guidance of Vibudhendra Tirtha at Sriranga and after the demise of Svarnavarna tirtha, Sripadaraja moved over to Mulbagal and was very much impresssed by the scenic surroundings of the place. He settled down there and lived for decades, until his samādhi at Mulbagal. His career as a pontiff and his influence on the mases were both remarkable.

Sripadaraja was well versed in the Hindu sastras. He was particularly fond of the great epics, Rāmāyana and Mahābharata. Bhagavata appealed to him most. He often refers to them and profusely quotes from them. His philosophy is a 'triveni Samgama' triune union of literature, vedanta and music. In it there is a fusion of life here and the life hereafter.

As already said, Sri Sripadaraja was an ardent follower of the Vaiṣṇava devotional philosophy of Sri Madhwacharya. Ignorance and egotism, he says are the two great enemies of humanity. They should be won over. But how? Through the Knowledge and love of God, asserts Sripadraja. God is the Supreme Reality. There is no other reality higher than God. God is of the nature of love. He is all knowing, all powerful all pervading and all perfect. He is the only independent Reality. All other including ourselves (Jīvas) and the world are dependent on him for their everything; existence, knowledge and release. The self or Jiva is real and not a fiction of anybody's imagination, not even God's. He is as real as God. In contrast to God, Jīva is little knowing (alpjña), atomic (aṇusvarupi) and limited (mita). No doubt he is conscious and in his christine purity is of the nature of bliss. But his consciousness and bliss are limited. In this sense the Jiva is entirely dependent on God. Madhwa postulates the qualitative difference in the jivas. Jivas are many not in the numerical sense but qualitatively so. The Jīvas are thus different from each other in their capacity to know, to do and to enjoy. Their goal consists in surrendering their finite wills to God's absolute will. The Jivas are thus the servants of God (Haridasas). God could be realised only through unadulterated devotion (amalabhakti). Similarly, the world is real and not an appearance in any sense of the term. It is infact created by God for enabling the Jiva to gain experience and to be released from the fetters of Saṁsāra. This is the back ground of Srīpādaraja's philosophy of love and spiritual solace.

IV

Before Sripādarāja came on the scene, everything including rituals regarding worship of God in tradition was under the broad sweep of Sanskrit language. Spirituality then meant Sanskrit and Sanskrit meant Spirituality. The spread of bhakti in the colloquial Kannada undertaken by Sripadaraja has been a revolutionery one in that Kannada or for that matter any other regional language was considered to be a thing in the air. It was taken as an insult, even to speak in Kannada after bath. Sripādarāja very keenly noticed this and thought that Kannada should be given prime of place in every activity whether in religious discourses or offer of prayers etc. When Sripādarāja was in Srirangam, he had keenly observed that Tamil was all in all and everything was expressed in Tamil. In fact the teachings of the revered Alwars were in Tamil and the language was raised to the status of divinity. For all intents and purposes, the *Divya prabandhas* which contain the teachings of Alwars are called *Dravida vedas.* Indian society whether Dravidian or non-Dravidan, it may be said, is rooted in religion and worship of God. It has deep moorings in culture.

Thus though Sripādarāja, was a great Sanskrit scholar, out of sympathy for the general folk preached Philosophy of devotion through Kannada Songs. He did not give any room to the so called Sanskrit ego. He expressed the essence of Hinduism in general and Dvaita Vedanta in particular, in chaste and elegant Kannada. In doing so, he paved the indispensable pioneering ground for other Haridasas who came after him. It is really a path-breaking work. His zeal to propagate bhakti is to be specially appreciated.

The devotional songs of Sripādarāja are simple. They go direct to the heart. They contain the spiritual experiences of Sripādarāja which increase the thirst for more knowledge. They enable the aspirants to seek truth. He gave a new sense of direction to Kannada literature.

The Kannada poems of Sripādarāja are lovely, enchanting and deep and keep up the promise of spiritual growth and development of mankind. Unrefined materialism for any society is bad. Sripādarāja was against encouraging such gross materialism. It has brought this country to a terrible disaster. It is a clear vision of country's collapsing morale and morality. The temptations of the mundane world are really mind-boggling. They pull one back in his ascent to growth. Sripādarāja stands up and speaks up the future shock, in his poems. The songs rouse man against in coming impending danger. We have in them a code of ethics and conduct.

Thus each of Sripādarāja's poems requires slow reading and critical pondering. The canvas of the poems is wide, the topics plural and the issues polemical. They pray for people's harmony and happiness. Sripādarāja is a talented thinker with vision and mission. His poems have a freshness and fragrance of ideas. They go deep into the inner realities of life. Spiritualism has wide horizons. It is another name for embodying the eternal and universal message of all religions. Sripādarāja exhorts us to live life to its fullest. No doubt man's life is full of misery and hardship. But this should not prevent man from leaving a fruitful life. The appearance of man on this planet is itself a rare act of goodness and kindness of God asserts Sripādarāja. Thus God-given life is to be lived well by boldly facing its challenges by dedicating the fruits of action to the great almighty. That done man's life becames a virtual heaven on this earth.

Sripādarāja depicts in vivid terms how the ignorance of man concerning God puts to great hardship. The following poem of his may be looked into :

Being ignorant for infinite time, of you, I passed
through many sufferings
Being ignorant of my dependence on you for infinite time
I became stupid

Being unable to kiss your feet for infinite time
I pained a lot
What merit for infinite time has now made me yours
What merit for infinite time has made my mind descened on you
Please look after me well in kindness, save me
Oh the Lord of the forsaken Sriranga Vittala.

Sirpādarāja's prayer to God runs thus :

Nothing else do I ask thee, O lord
Be seated in the bower of my heart!
Let my head bend low at thy feet
Let my eyes be fixed on thee
Let my ears listen to thy songs
And let me smell the flower that is offered to thee oh Lord
My tongue let it praise thee alone
And my hands be folded in reverence to thee
My feet be engaged in visiting holy places,
And grant me the power to meditate upon thee
Let my intelligence dance in thee
Let me obtain oh Ranga
The association of the devotees and
Shower thy grace on me oh Vithala Hari

Sripādarāja submits his will to God and Surrenders :

I shall be as you keep me oh my Lord
Grateful world bows to your lotus feet Lord Hari

Sripādarāja's poems are full of word prosidy. They are aesthetically superb. They are flooded with *nava-rasas.* They have depth of insight elegance a sensitive awareness of faith inspiration and feeling. They are thoughtful and devotion-stimulating. In them there is a journey from literature to religious devotion. According to Sripādarāja, literature should be pursued for Truth, about life and living.

For Sripādarāja morality is foremost. He stressed the need for cultivating moral life and devotion to God. He himself led a saintly life and committed himself to God wholeheartedly. He was a true viragi and was highly critical of hypocrisy and pretensions. He insisted upon cultivating a philosophical attitude towards life and its meaning. He expressed a feeling of anguish over worldly attachments. He strongly advocates the unfailing performance or religious and ethical duties as ordained by the scriptures. The goal of life is to attain *moksa* or release from the the cycle of birth and death. For this, in addition to individual effort. God's grace is a must .... declared Sripādarāja. Dedicating oneself to the care of God is the surest means to *mokṣa.*

Sripādarāja took a sustained effort in removing feigned detachment (abhāvavairagya) and social disharmony. He achieved a measure of success in bringing about social coherence to man's life, through his advocacy of true bhakti. It is for this that he is held in high veneration. He created a bond of love and fraternity among the people. He is a shining example of how a seeker of Truth lives.

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(Continued from last issue)

Eternity Compressed in Time : My Reminiscences of Shri Gurudeva

Shri Gurudeva has drawn the attention of spiritual aspirants towards the method they have to follow for meditation on the Name of God. He has selected some songs of Kabir, Nanak and Dadu bearing on the methodology of meditation. We have till now seen how Kabir lays emphasis on the Name which reveals itself super-sensuously during the process of meditation. Such a Name is alone Ajara and Amara; and the Sadhaka has to meditate on it internally till an indescribable Form reveals itself before him. Shri Gurudeva proceeds to a second important point in the methodology of meditation. In his song "या विधि मन कोलगावै.", Kabir says, the aspirant must be full of concentration on the Name. "Concentration" says Kabir, "should be so intense that as soon as you begin to concentrate, the form of God should appear before you - "मन के लगाये प्रभु पावै". Kabir gives three illustrations. The first is the illustration of an acrobat. The acrobat climbs on a bamboo to the beat of his attendant's drum, and then he begins to walk on the rope, taking a very heavy load on his head. If he falls down, he may die instantly. He is so concentrated, that inspite of the heavy load on his head, he is able to walk on the rope in a balanced posture. In the same way, says Kabir, the aspirant should walk in a balanced manner on the rope of the meditational process, though the weight he carries may be very heavy indeed."

Second illustration given by Kabir, says Shri Gurudeva, is that of a serpent. It is believed that the serpent that merely lives upon air (पवनाशी) comes sometimes to lick the dewdrops in a jungle. In this process, the serpent is supposed to put its jewel aside in front of itself, and keep an eye on it while partaking of the dew-drops : "ओस चाटने आवौ..... मनि तजि प्रान गँवावे". Even so, says Kabir, the aspirant should rather lose his life than lose the jewel of Atman which is the telos of his life; and on which therefore the active seeker must intensely concentrate in the midst of all his actions."

Thirdly, the aspirant must have that intensity of devotion, which characterised the Sati of ancient times. "Her husband is burning on the pyre. Her father and mother have gathered round about her, and her relatives are looking intently at her. She is unconscious of their presence or even the existence of the persons who have gathred round her. Her whole attention is concentated on her dead husband. Shri Gurudeva says, "such a fury of devotion the aspirant must have before he is locked in an eternal union with God. He must offer himself as a sacrifice before the altar of God by waving the Arati of his life in the midst of lights and sounds and perfumes." (Pathway to God in Hindi Literature, P. 194).

Having explained the two characteristics of the meditational process, namely, internal meditation and concentration, Shri Gurudeva comes to the remaining three characteristics called 'दीर्घकाल', 'नैरन्तर्य' and 'सत्कार' as mentioned by Patanjali in his famous Sutra, "स तु दीर्घकाल नैरन्तर्य सत्कारसेवितो दृढभूमि:"

The aspirant has to meditate on the Name to the very end of his life (दीर्घकाल), without losing a single moment (नैरन्तय) and with a fully devotional attitude (सत्कार). In the song "चेतना है तो

चेतले निसिदिन में प्रानी", Nanak tells the aspirant to continue his spirititual meditation to the very end of life. Shri Gurudeva here recalls the Sutra of Badarayana - "आ प्रायणात्तत्रापि हि दृष्टम्", and says, "We should continue our meditation till the last breath leaves us. Nanak tells us that the moments are passing away from our life, as drops of water from a pitcher with a hole - "फूटे घट ज्यों पानी". Purandaradas also gives the same analogy - "नेरे छिंद्र कुंमद नीरिनंते"., and exhorts us to give a good account of ourselves during the remaining part of our life. Nanak tells us not to follow vain mirages (झुठे लालच लागि के), for thereby we will miss the chief aim of our life. Nanak concludes his song by advising us to contemplate on God, because such contemplation on the Divine makes us enter the region of the fearless : "कह नानक तेहि भजन तै निरभय पद पावै". Shri Gurudeva passes on to a song of Kabir which stresses the characteristic of 'नैरन्तर्य' or unbroken continuity in the process of meditation. In the song "भूले मन समझ के लाद लदनिया", Kabir advises us to give a good account of every moment that we pass through in life. Every moment should be utilised for the proper discharge of our spiritual functions. Once the curtain falls on the present life, no give or take would be possible. Ahead there is a foreign land; there is neither market, nor any merchant. If you want to drink the water, drink the water of this well. The water is jewel-like and crystal clear.

सौदा करे तो यहि जुग कर ले, आगे हाट न बनिया।
पानी पिवे तो रतन कुए का, आगे घाट न पनिया॥

It is interesting to point out in this context that Shri Gurudeva recalls how the conditions at Nimbal Ashram during the Police Action in Hyderabad many years ago were exactly similar to the description given in Kabir's song. There was danger of an imminent attack from the Razakars across the Bhima in the Bijapur District, and a few incidents had already taken place.

Kabir's advice was almost prophetically addressed to the nomadic tribe of Lamanis at Nimbal, who were directed to buy and sell where they got down from the train or their carts. Ahead there was a foreign land and they might lose their merchandise and even their life if they went further. The water at Nimbal Ashram was absolutely jewel-like and crystal clear. As to the Sadhakas who had gathered at Nimbal Ashram, Kabir's advice was to engage themselves in their spiritual pursuits there and then without postponing it for a single moment, or going to a foreign place which was full of danger.

The characteristic called 'सत्कार' as depicted in the three songs of Dadu. Kabir and Sharifsaheb is elucidated by Shri Gurudeva by pointing out that the devotee should meditate on the Name of God not mechanically, but with love and dedication. All the saints mentioned above were spinners and weavers. They tell us that our ultimate goal should be to utilise our 21,000 breaths, which constitute the threads to weave a beautiful, colourful and durable garment as an offering to God. Sharifsaheb calls it a Pitambar; Dadu calls it a Gahar Gajina; and Kabir calls it a Chadar. Shri Gurudeva points out that whatever the name one may give to it, we should offer it to God as our supreme dedication, "If our spinning and weaving in this spiritual process result in the ultimate dedication of our life and actions to God, what higher consummation could we ever hope to achieve?"

Of course, the spiritual aspirant has to take all care with respect to the purity of cotton, the efficacy of Charakha for spinning of fine threads, the skill of managing the Tana and the Bana, and the continuity and smoothness of the texture of the final product. Sharifsaheb in his song 'आर गोड विन्नेनु मगळे' says, "We must take the cotton of our mind and take away all the dross and the dust out of it, the evil propensities and all the evil passions, and then a sliver might be produced. Then our Asana, the posture upon which we sit for meditation, is to constitute the pedestal of the Charakha. Our two sympathetic cords, the Ravi and Shashi, Ida and Pingala should constitute the two poles of the Charakha. The spokes of the wheel are held in position by the ten Vayus (दश वायुगळेंव नुतिगल विगिदु), and the Charakha is to be set in motion.

There should be concentrated attention in the plying of the Charakha. "Passers- by may come and cast a glance at you. But do not return their look. That is not your job. Your job is merely to spin."

In his song "झीनी झीनी बीनी चदरिया" Kabir talks of eight Chakras of the spiritual Charakha. While others talk of only one Chakra, he tells us that all the eight Chakras, namely, the 'मूलाधार', 'स्वाधिष्ठान', 'मणिपुर', 'अनुहत', 'विशुध्द', 'आज्ञा', 'ललाट', and 'सहस्त्रार' should be simultaneously set in motion. Shri Gurudeva exclaims that setting in motion of all such Chakras simultaneously is a wonderful phenomenon, and constitutes the majestic progress of the aspirant towards God. The spiritual energy inside us can be set in motion only when the eight physiological Chakras are activated fully through concentrated attention.

In his song "कोरी सालन छाँडै रे" Dadu says that our Prema and Prana should constitute the Tana and the Bana. Prema means devotion to God, and Prana means physiological breath. Our physiological breath should be made the vehicle of our love to God. says Dadu. In this context Shri Gurudeva recalls how Shri Bhau Sahib Maharaj used to explain the famous line from Ramadasa 'प्रेम प्रीतीने बांधावे.'. He used to say that our breath should be tied to our devotion to God. The two must go together. Dadu further points out that the inner spiritual emotions spring inside us in the process of our spiritual contemplation. Those purple or multi-coloured emotions that spring up inside us would constitute the coloured threads in the piece that we are weaving (अंतर्गतिरंगराता). "We must have," says Shri Gurudeva, "that spiritual concentration and that devotion to God, which should result in multi-coloured experiences."

Dadu gives us the real criterion of a spiritual spinner and weaver. The greater you are, the more humble you are 'सकल शिरोमणि बुनै बिचारा '

The spiritual weaver might be the Head of all, and unmindful of his dignity, he would spin like a common worker. Kabir kept pure his Chadar with greatest care, and offered it to God in the original condition in which He gave it to him. "Though sages and saints and gods have made this Chadar dirty, I have worn it well about myself, and kept it pure and clean."

सो चादर सुरनरमुनि ओढी । ओढी के मैली कीनी चदरिया ॥
दास कबीर जतन सो ओढी । ज्यों की त्यों घर दीनी चदरिया ॥

Shri Gurudeva here refers to the similar utterance of a great Kannada saint who might be regarded as Kabir's spiritual ectype: 'अप्पा गुरुराया निंदु निनगे ओप्पित ' i.e., "My master I have only dedicated to you what was already yours."

After dealing with the methodology of meditation, Shri Gurudeva discusses two songs from Matsyendra and Mansur respectively. Matsyendra's song 'तो भी कच्च वे कच्चा ' is supposed to be a conversation between Matsyendra and Gorakha, or between Nivritti and Jananeshwar according to the people of Maharashtra and Uttar Pradesh respectively. The purport of this poem is to bring out the insufficiency of Yoga for the mystical realisation fo God. A mere yogin might be expert in performing any Asanas he pleases, or in exhibiting any Mudras he likes. He might reduce his body to a mere skeleton by famishing himself, or he might besmear his body all over with ashes. He might make his Kundalini enter the Brahma Randhra, and yet he may not attain to any mystical experience. His yoga may enable him to acquire many miraculous powers. For instance, he may perform "परकाया प्रवेश " by entering in any dead body he pleases. Shri Shankaracharya, in reply to a query Madana Mishra's wife had to take resort to this "परकाया प्रवेश " in order to answer question whose solution was demanded by that lady. The yogin might disappear at the place where he is seen, and may appear at distant places like Gokul, Mathura and Kashi. He may be able to walk on the surface of the water, and whatever he might speak by word of mouth may come out true; and yet a mere possession of such miraculous powers may not allow him to attain to mystical experience. Shri Gurudeva concluding his exposition of the song under consideration says, "The attainment of high intellectual powers may not demarcate a man as a mystic: "पूरा ज्ञान कमाया" nor will be mere possession of high moral qualities will help him much. "धन कामिनि को नजर न लावे, जोग कमाया भारी " . Matsyendra tells Gorakh, or alternatively Nivritti tells Jananadeva, that until a man is able to see his own Form by the grace of his spiritual teacher, he may not be regarded as having attained to the highest mystical experience (Ibid pp. 204-5).

(To be continued)

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Education and Yoga of Sri Aurobindo for World Peace

According to Sri Aurobindo, 'All life is Yoga', 'All life is Education' and all movements of earthly existence at every moment are a progression, an evolution of individual & collective consciousness towards union with the Supreme Divine Consciousness. Evolution is the unfoldment of infolded principles; it is the supreme consciousness which has been involved in the grossest matter, into the inconscient & then through the process of evolution, Matter to Life, Life to Mind have been achieved in lakhs of years. Man is not the last rung in the ladder of evolution; he shall be exceeded, transcended by a race, far superior to himself which Sri Aurobindo calls as Supramental Race. This inevitable decreed progress can be expedited by conscious evolution towards Spiritualised Society. Supermind is called as Ritchit in Vedas and 'Vijnyana' in Upanishads. Education which is life long is a part of the Yoga in its cosmic embrace and not vice-versa. The New Education & New Yoga evolved by Sri Aurobindo & the Mother are called as Integral Education & Integral Yoga.

Integral Education is a five fold training to be imparted to a child from the time it is in mother's womb upto adult age for the simultaneous development of physical consciousness vital consciousness, mental consciousness, psychic consciousness & spiritual consciousness. This is different from Panchamukhi shiksha envisaged by Vidya Bharati. In the Integral Education, each individual is provided an opportunity to bring out the inmost potency to the fore front according to one's own swarupa, swabhava, & swadharma. Psychic Education is given the highest importance in this New Education by which the individual's psychic is sought to be brought to the fore front so that it can mould all thoughts, feelings, actions and even character of the Individual.

Integral Yoga is a psychological discipline of Aspiration, Rejection of Shadripus and complete surrender to the Divine to be resorted to by the Sadhak for all 24 hours of the day for rising far above the ordinary ignorant world consciousness & ego to the higher places of spiritual consciousness, realize the supreme self of Sacchidananda and then bring down the Force of this Supreme Truth consciousness of transformation of the very human nature of imperfections into its divine counter part of perfection. It is an extremely difficult Yoga & difficult Sadhana which has to be carried out from life to life by the continuous evolution of the individual soul through rebirths with solid faith in Immortality of the soul.

The principles of this Integral education & Intergral Yoga are based on the firm bed rock of Sanatana Dharma or Hinduism in its prestine purity, deeply rooted in Indian Spirituality. Sanatana Dharma is Apourusheya, eternal, polytheistic & it is evolutionary and not revelatory like other creedal religions of the West. Since it is polytheistic, it includes all these creedal religions also. It is the followers of this God - created 'Manava Dharma' who are our own ancestors & Rishis of deep realisation who declared Cosmic oneness and Love and not hatred nor violence-through their immortal messages like - सर्वम् खलु इदम् ब्रह्म ।, इशावास्यमिदम् सर्वम् ।, वसुधैव कुटुम्बकम् ।, सर्वे जनाः सुखिनो भवंतु।,

एकमेवद्धितीयम् (Sarwam Khalu Idam Bramha, Eshavasyamidam Sarwam, Vasudhavia Kutumbakam, Sarwe Janaah Sukhino Bhavantu, Ekamevadwttiyam) and so on. Can there be any more secular statements of realizations than these? They are not mental statements of our so called intellectuals and geniuses. If 'New education' and 'New Yoga' as explained above are to usher in a New world order of Peace, Harmony and Concord, this Sanatana Dharma which is the Swarupa, Swabhava and Swadharma of Bharat must be protected, strengthened with both BRAHMA TEJAS AND KSHATRA TEJAS, failing which this ancient land which is progressing now with a galloping speed in material ameliorations through information, science and technology towards a developed nation is likely to be totally converted into some creedal religion of the West as portended by the recent demographic religious changes published by the government authorities. Labanon, Bosnea, Chechnya, Kosovo, Cyprus, Macedonia etc. are a clear witness to this ominous result. In the present world population decides the destiny of a nation. If India that is Bharata Varsha is destined to become the spiritual and material Guru of the world with the panacea of Integral Education and Integral Yoga, 89 crores of Hindus must arise, awake and stop not till terrorism, fundamentalism, fanaticism, pseudosecularism, pseudospiritualism and evil design of gobbling of the remaining two third land of our fractured Bharat by forced conversions from Hinduism are overcome by fair and square dealings before the close of this critical century. Then only the five fold message of Sri Aurobindo given to this fractured Nation on 15th August, 1947 on his 75th birthday can be fulfilled in time and space. Let me recapitulate this message called as his 'five dreams' by Sri Aurobindo and close my briefing. First dream - Akhanda Bharat; Second - Asian resurgence; 3rd - world Unity with Indian Leadership; 4th - Spiritual gift of

Akhanda Bharat to the world and lastly the advent of a new race of Supermind on this earth for collective divinisation of life. Thank you all; Victory to Akhanda Bharat and Vande Mataram! Om Shantihi, Shantihi, Shantihi.

(Based on a talk delivered by the writer during the ceremony of Vidya Varenya award granted to him by Vaps Technosoft Pvt. Ltd. in the presence of Shriyuts Sunil Shastri, former Central Minister, P. G. R. Sindhia, present State Minister and Prof. G. S. Mudambadithaya, Chairman, Vidya Bharati, South zone, India at Bangalore on 20-02-2005)

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> *Far from being poli-centric or even cosmo-centric the ideal visualised by the ancient Russi at the dawn of human history is the kingdom immortal (Amrtampurai) which transcends the limits of here and now. The modern frantic cries for a League of Nations or United Nations all aiming at universal brotherhood are but distant re-echos of the encompassing oneness of all, tuned in the vedic sing-song praising the glories of Theopolity of the philosopher saint the very ectype of God.*
>
> *- Gurudeo in*
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> *Vedas as culmination Indian Thought P. 177*

Half- Baked Poet
"अल्प विद्येय कवि"

(The Kannada Poem composed by
the Saint of Nimbargi in the Devanagari script)

अल्प विद्येय कवि केलिदाडो मनुजगे
मद गर्व बहळिदे
हंसन सरि वायस हारि तन्न पंथ पोल्लिस बल्लदे

तनुवेलन्न नयनगळिध्दरे होरसु
देवेंद्रन सरि बहुदे । हट्टु
हारि सुरपतिय सोलिसि सुधारस तरबल्लदे ॥२॥

कोरवियर मनिय कोति द्रोणागिरियनत्त बल्लदे
गुरुलिंग जंगम चरणामृत सार
मेरेव मूर्ख बल्लने ॥३॥

Audacious and puffed up is the poet half-baked!
At times, gets excited and arrogant.
Can a raven dare to fly like a swan
And win its pledge for his flock ?
Audacious and puffed up is the poet half-baked.

Can a wild-pigeon become *Devendra*
'cause it has eyes all over?
Can a hawk soar in the sky and bring Elixir
Vanquishing the King of gods?
Audacious and arrogant is the poet half-baked.

Can a monkey lift mount-*Drona*
'cause it's reared at the hut of the *Koravis?*
Can an idiot understand the essence of Ambrosia
Embedded in the verse of Gurulinga Jangama?
Really audacious and puffed up is the poet half-baked.

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People do not see that God is speaking through me. I am made to speak words of realisation by God Himself. Unbelieving and unitelligent man cannot know this. These unheard of gracious words are the gift of God.... As for myself, I speak only as I am taught by my Master. I do not speak my words. Only words are of my Gracious Lord. The parrot speaks as it is taught by its masters what can an insignificant man like myself say, unless he is made to speak by the all-supporting Lord? Who can know His ways? He can make a lame man walk without feet.... my words are surely mixed with divinity. I do not grope in the darkness. I go or sowing in faith. The treasure belongs to my Lord. What room is there for egoism here? I go on awakening people to their duty.

(Mysticism in Maharashtra p. 310)

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There have been mystics, who, like Aristotle's God, have moved the world by their Divine Contemplation. Unmoved themselves, they have become men of a world - shaking type.

(Pathway to God in Hindi Literature Intr. P. 6)

Ramayanas of Vimalasuri And Valmiki - a Comparative Study

The story of Rama, a popular and a household tale of India, is of perennial fascination to both laymen and scholars alike. The reason for this fascination could be that it contains fundamentals of Indian culture, a code of life and a philosophy of social and ethical relations. The present day researcher would be bewildered at the vast pile of literature that has accumulated around this story. He will find many varieties and versions of the story. India is known for its cultural, religious and linguistic diversity. The story of Rama takes different forms, sometimes with minor and at times with major variations, in different cultures, religions and languages of India. The story has been adopted and modified so as to make it fit to the culture or religion or language. These variations, argued Paula Richman, which kept the Ramayana tradition vital, fluid and multifaceted, are the result of the constant questioning carried on for centuries by people - 'questioning of authoritative values, interrogating notions of ideal polity, challenging the rationale for ways in which various characters behaved, querying the gender norms depicted and criticizing the ways in which members of particular caste have been portrayed" (2000 : xiii). This consistent questioning of various aspects of Ramayana proves the contemporary relevance of the epic.

The present paper, setting aside the cultural and linguistic variations, concentrates on the religious variations of the story.

There are three major religious traditions in India such as Hinduism, Jainism and Buddhism. (by the term Hinduism, I mean the Vedic tradition or Brahmanic one). These three religions have their own versions of the story of Rama. However, I shall, for the present study, concentrate only on Jaina and Hindu versions. Even among these two traditions, there are many variations. Hence, I restrict my study to Jaina Ramayana of Vimalasuri titled *Paumacariya* written in Prakrit and Valmiki Ramayana written in Sanskrit. The sigificance of Vimalasuri's Ramayana is very well stressed by Winternitz (1933) when he said, " The earliest of the Jaina puranas took final shape in the composition of the Prakrit epic *Paumacariya* of Vimalasuri, which served as a model for all the later adaptations of the Rama legend among the Jainas.' The significance of Valmiki Ramayana lies in the fact that it is the first written form of the story of Rama. It presented Rama as a human hero committed to his dharma. This is well received by all the traditions. In due course of time Rama was deified and made one of the incarnations of Vishnu by the Vedic religion. This caused the arrival of various versions of the Ramayana basing on different religious traditions that are available. Jaina Ramayana is regarded by many scholars to be one such counter tradition.

Since the story of Rama is well known in general I would skip stating the story line and instead concentrate on explaining the place of the story in Jaina version and its differences with Valmiki Ramayana. I intend not to take sides with any of these versions, but to explicate both outer (story and characters) and inner (basis and aim) aspects of both the versions of Ramayana.

According to Jaina tradition, there are 63 Great Men called *Salakapurushas*, who lived in ancient times. They are; 24 *Tirthankaras*, 12 *Chakravartins*, 9 *Vasudevas*, 9 *Baladevas* and

9 *Prativasudevas* (or enemies of *Vasudevas*). Jaina tradition believes in nine pairs of *Vaudevas* and *Baladevas* who lived in different periods of time. The *Vasudevas* are *Artha-Cakravartins* and *Baladevas* are their step-brothers. Rama and Lakshmana are the 8th *Baladeva* and *Vasudeva* respectively.

There are three important versions of Ramayana, among many, in Jaina Tradition. They are; Samghadasa's version, Vimalasuri's version and Gunabhadra's version[1]. Among these Vimalasuri's version caused a major trend, which was followed by many Prakrit, Sanskrit, Apabramsa and Kannada writers. Pampa-Ramayana (also called as Ramachandra-carita) by Nagasena (who is known as Abhinava-pampa; 11 AD); Ramayana of Kumudendu (16 AD); Rama-Vijaya-carita of Devappa (18 AD); Jaina Ramayana of Candrasagara Varni (19 AD) are the Kannada Jaina Ramayanas which follow Vimalasuri's version.

It is widely stated that Vimalasuri's version is the earliest Jaina Ramayana. It dates back to 530 years after Mahavira according to its own author; 3rd cAD according to Jacobi and 4th cAD according to Kulkarni. As there is no place for *avatara* doctrine in Jaina theology, Jaina Rama is no more than an illustrious human hero. Interestingly, Rama is called Padma by Jainas. According to Vimalasuri, the story of Rama is handed down to him in regular succession from teacher to pupil from Mahavira. He criticizes the earlier prevalent versions of the stories of Rama as filled with lies, absurdities and contradictions. To remove all such inconsistencies and incredible elements he undertook the composition of *Paumacariyam.* His intention to propagate the teachings of Jainism through this work made him say that his presentation of the story of Rama is proclaimed by Mahavira himself. The bases of the changes that were made by Vimalasuri are (a) to satisfy common sense and (b) to adopt the characters to the Jaina set up. The points of difference are listed in the beginning of the work by Vimalasuri himself. It is in the form of clearing the doubts of Srenika, the king of Magadha, by Gangadhara Gautama.

According to Vimalasuri as well as most of the Jaina accounts, Rakshasas are not demons and Vanaras are not monkeys. They are the race of Vidyadharas, a class of highly civilized beings endowed with supernatural qualities who are said to adhere to the vow of *ahimsa.* Vidyadharas of Lanka are called Rakshasas after a great celebrated Vidyadhara named Rakshasa. Vidyadharas of Kishkinda are called Vanaras because of their custom of wearing pictures of monkeys as symbols or totems.

In *Paumacariya,* Rama is Baladeva, Lakshmana is Vasudeva and Ravana is Prati-Vasudeva. Rama is in his Charama deha (the body received in the last of births) and at the end of this life he is to attain nirvana. Hence, he cannot kill. The killing of Ravana is accomplished by Lakshmana. Many of the characters in this story are Jaina ascetics.

Rama and Lakshmana are monogamous in Valmiki Ramayana, but in the Jaina versions, they marry many damsels. Even Hanuman, who is observing celibacy in Valmiki Ramayana, is married in *Paumacariya.* According to Vimalasuri, Rama had 8,000 wives, Lakshmana had 16,000 wives and Hanuman had 100 wives. Further, Dasaratha does not die owing to Rama's departure, but embraces Jaina asceticism in the Jaina Version. Vali and Sugriva are not monkeys; their flags bear the sign of monkeys.

Dasaratha is the son of Anaranya, the king of Vinitapura. He marries Aparajita, Sumitra and Suprabha and lives happily. At that time, Vibhishana hears from an augur, that the offsprings of Dasaratha and Janaka will be the cause of Ravana's death. To prevent this, Vibhishana sends assassins to kill both Dasaratha and Janaka before they have an offspring. However, Narada warns both in time and they leave their places and wander about in the world. Dasaratha in his wanderings goes to Kekaya and participates in Kaikeyi's Svayamvara and marries her. After sometime, both the kings go back to their respective kingdoms. Dasaratha begets Rama in Aparajita, Bharata in Kaikeyi, Lakshmana in Sumitra and Satrughna in Suprabha.

In Janaka's capital, a daughter Sita and a son are born to him. Sita is not *ayonija* as is the case with the Valmiki Ramayana in this version. A demon carries the son to Radhanupura-Chakravala and leaves him there. The Vidyadhara king, Indugati brings up the child by naming him Prabhamanadala.

Once Janaka sought the help of Dasaratha, when he was attacked by the Kiratas. Dasaratha sent Rama and Lakshmana and the young prince chased the intruders away without any difficulty. In return, Janaka decides to give Sita in marriage to Rama. Narada, coming to know of this, obtains a picture of Sita and carries it off to Prabhamandala's palace and drops it there. Seeing the picture, Prabhamandala falls in love with Sita. Indugati wants to do whatever he can to satisfy his adopted son's desire. A Vidhyadhara goes to Janaka in the form of a horse and brings the king on his back to Radhanupura-chakravala. Indugati asks Janaka to give Sita to Prabhamandala. Janaka expresses his inability since he has already given a word to Dasaratha. Then Indugati asks Janaka to give Sita to Prabhamandala. Janaka expresses his inability since he has already given a word to Dasaratha. Then Indugati asks Janaka to arrange the marriage of Sita, as a prize of breaking two bows, Vajravarta and Nagavarta which he handsover to Janaka. Rama succeeds in breaking these and wins the hand of Sita. Prabhamanadala sets out hoping to win Sita by force but on the way he understands that Sita is his sister and he returns with much repentance. This whole story of Prabhamandala is not there in Valmiki Ramayana.

Further, Vimalasuri's Kaikeyi is a good woman who is prepared to let her husband become a Jaina Monk, but wanted to stop her son Bharata from following his father Dasaratha. Being fond of her son she contrives to saddle him with the responsibility of kingship. Rama voluntarily accepts exile out of love for Bharata.

Ravana is not a demon, nor has he ten heads; he was called Dasakantha because his head reflected in the nine beads of the necklace his mother put on his neck. It was when Vali was doing penance in Kailasa that Ravana goes there and lifts the peak. Then Vali presses it so hard that Ravana cannot take his hand and hence cries aloud and gets the name Ravana. Kartavirya does not make the dam in the river to trouble Ravana, instead Ravana defeats him. Ravana married Sugriv's younger sister Sriprabha. In the 12 Uddesaka of *Paumacariya*, Ravana is described as a pious and devout Jaina who restores ruined Jaina shrines. The incidents of showing illusory head of Rama to Sita and being given a curse by Nalakubara after carrying away his lady love Rambha, find no place in Vimalasuri's version.

Vimalasuri laughs at the story of Rama killing a golden deer and he does not approve of the story of Rama's treacherous killing of Vali. Rama being an observant of Vrata cannot be made to kill a deer. Vali who is a great Vidyadhara hero himself appoints Sugriva to the throne and becomes a Jaina monk. This acquits Vali from the shameful conduct of living with his brother's wife and Rama from the charge of cunningly slaying Vali.

Sambhuka is the son of Chandranakha the sister of Ravana, begotten by Khara. He was by mistake, killed by Lakshmana.

This is why Ravana kidnaps Sita. Kharadushana is one individual in *Paumacariya* whereas in Valmiki Ramayana, Khara is Ravana's brother and Dushana is one of his generals. Further, according to Vimalasuri, Indrajit and Meghanada are two different sons of Ravana. Indrajit beheading Maya Sita in the war finds no place in Vimalasuri's story of Rama.

After regaining Sita, Rama is shocked by the scandal spread about her by his people. He sends Sita to the forest. It is not Lakshmana who accompanies her but the commander in chief, who feels great sympathy for Sita. In the forest Sita gives brith to Amkusa and Lavana. Later Rama meets his children and wife. Sita undergoes the ordeal of entering fire. When she enters the fire it turns into cold water. Rama asks Sita to excuse him and requests to join him. Sita does not like worldly life; she cuts off her hair and becomes a nun. Amkusa and Lavana also are given diksha. Lakshmana dies and goes to hell.

This Vimalasuri version of Ramayana with its characteristic difference with that of Valmiki is fully Jainistic in spirit and atmosphere. All the characters including Dasaratha. Janaka, Sugriva, Vali, Hanuman and their families are devout Jainas. The whole narrative is filled with Jaina ascetics preaching Jaina religion and philosophy. Following the above mentioned differences with regard to story, let us briefly also discuss the underlying differences of both the version of Ramayana. Valmiki Ramayana is more mythical and mythological whereas Vimalasuri's Ramayana is realistic and rationalistic. In this sense Vimalasuri's version appeals sound to the readers for its realistic and commonsensical approach to the presentation of the story. But when it comes to the basis and the objective of the work, Valmiki's version appears praiseworthy. The basis of the Valmiki Ramayana is ethical whereas Vimalasuri's Ramayana is propagation of Jaina philosophy and religion. Though

Valmiki Ramayana is ethical whereas Vimalasuri's Ramayana is propagation of Jaina philosophy and religion. Though Valmiki Ramayana also discusses religious discourses, its main concentration is propagating the values - Social, ethical and religious, and relations - family, social and political. It propagates monogamy and truthfulness which are the basic pillars of a healthy society. Vimalasuri's version, since its aim is to produce counter tradition to the Brahmanic one, concentrates completely in propagating religious and philosophical doctrines by following rationalistic and commonsensical approach.

The aims of both the versions of Ramayana drastically differ. Both the authors started their texts by stating the objective of their work clearly.. Valmiki aims at projecting an ideal man who is virtuous, wedded to truth, knower of dharma, grateful, valiant and friendly to all beings, wise, able, charming, conquered the mind and anger. Ideal man and women; ideal state and society and ideal ruler and the ruled are projected to strengthen the relations among the people of the state. The aim of Vimalasuri's version is to remove all absurdities, inconsistencies and incredible elements in popular Ramayana stories and to project a more realistic and rationalistic story of Rama. With this aim in mind Vimalasuri draws the story of Rama with Jainistic background, without deviating much from the story of Valmiki and by making changes in the details of plot and the incredible descriptions of the secondary characters.

Valmiki Ramayana is the victory of good over the evil. Vimalasuri's Ramayana is basically a religious work; the counterpart of Rama in Vimalasuri's version is not a demon or a villain or an evil doer, but a good person with noble characters. The conflict between Rama and Ravana arises because of the mistake of Lakshmana, who unknowingly kills Sambhuka, son of Ravana's sister Chandranakha. Therefore, it is not a fight between good and evil rather it is a conflict caused by a mistake.

To conclude, the Ramayanas of Valmiki and Vimalasuri differ in both outer aspects such as story and characters and inner aspects such as basis and objective. Differences in outer aspects, both the versions stand in the forefront of their respective traditions for the later adaptations of the story.

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[1] Samghadasa's version as it is given in his work *Vasudeva-hindi;* Vimalasuri's version given in *Paumacariya* and Gunabhadra's version as it is given in *Uttarapurana*. This categorization is based on the similarities and differences of the Jaina version with the Hindu versions. Sanghadasa's version followed by Harisena (Brhat Katha-Kosa) largely follows the Ramayana of Valmiki. Gunabhadra's version, which was later followed by Punyachandrodaya (Sanskrit; 16 AD) of Krishna (Digambara) and Mahapurana (Apabramsa) of Puspadanta (Digambara) differs from both Valmiki and Sanghadasa in certain important details, according to Umakant (1983), and hence is a new Jaina version itself.

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The Concept of Self-Transcendence

The spiritual bankruptcy of the modern life has set man on a path of degradation in every department of personal, social and political activity. Most of us have been brought up to prize only trivial ends; and most of us, as adults, have little energy to spare from the struggle of a living. Consequently the aesthetic, moral and religious aspects of man's personality have been largely atrophied.

We are not living up to our moral capacity in the world. We have been living half a life. We have been developing our appetites. We are too much with this world - always hunting for material comforts. We are lost in the material world thinking that it is the be all and end all of our life. But we have been starving our purposes. We have been concerned with bigger salaries bigger television screens, bigger cars - and now with bigger missiles, etc. -- instead of with big ideas on which our lives and freedoms depend. Lewis Murnford tells us about "the invisible breakdown in our civilization, the dissipation of human purposes, the denial of distinction between good or bad, right or wrong, reversion to subhuman levels of conduct." [1]

Such is the worldwide crisis in man giving rise to a deterioration of personal, political and social *morals*. The Indian mind calls such peoples as *atmahanojanaha* - people that have undone themselves. To rescue ourselves from this suicide of civilization we must, if we are reasonable, look to Philosophers (men of wisdom) and not to astrologers. Philosophy is an attempt to overcome meaninglessness and helplessness. Philosophy analyses ideas in an attempt to cut through fashions and slogans to genuine issues and problems.

Now, if the criteria for the greatness and power of a mind be an everwidening and ever-deepening awareness of the possibilities of life and the discovery of the methods of realising the desirable possibilities, the Indian mind must be regarded as second to none. It has an intuitive grasp and valuation of things. It is at once critical and appreciative of direct intuitions. It has found typical methods of delivering its spiritual riches at the door of the common man. The Indian art intended to make religion and philosophy intelligible to the masses. H. B. Havell says that "Hindu art was successful in its educational purpose... The Indian peasantry, though illiterate in the Western sense, are among the most cultured of their class anywhere in the world."[2] That many ancient civilizations have perished and Indian culture continued is due to the tendency of the Indian mind to combine conservation in practice and explosive thought. It has most fully developed some of its choicest gifts, has most fully pondered over the greatest problems of life in order to make our inner life more and more perfect and comprehensive and universal, in fact more truly human a life, not for this life only but a transfigured and eternal life. We can say that it is the home of all the dreams of living men since man began the dream of existence.

Culture is the characteristic way of the inspired by fundamental values, in which a people live. It is the sum total of the values expressed through art, religion, literature, social institutions and behaviour, the overt acts of individuals and mass action inspired by collective urges.

What characterises the Indian mind is the general metaphysical bent, strong religious instincts and religious idealism and Yoga and a stupendous vitality or inexhaustible energy and joy of life. Not only that, we find that the prolific creativeness of Indian mind has expressed itself with an inexhaustible many-sidedness in almost every field of human activity - religions, philosophies, systems of morality, aesthetics, natural - psychic and sociological - sciences, worldly and other worldly affairs and the list is endless. In each item there is an almost endless activity. It creates and creates and knows no satisfaction or tiredness. The accomplishments of the ancient Indian mind cover everything then known that could be useful to life or interesting to mind. Aurobindo says, " On the one side there is an insatiable curiosity, the desire of life to know itself in every detail, on the other a spirit of organisation and scrupulous order, the desire of the mind to tread through life with a harmonised knowledge and in the right rhythm and measure. Thus an ingrained and dominant spirituality, an inexhaustible vital creativeness and gust of life and, mediating between them, a powerful, penetrating and scrupulous intelligence combined of the rational, ethical and aesthetic mind each at a high intensity of action, created the harmony of the ancient Indian culture.'[3]

The first period of its greatness is in its peak experiences as expressed in the intuitive and inspired rhythmic utterances embodying spiritual insights into the subtleties of man's inner and outward life. This is the age of the intellectual systematisation of spiritual insights and codification of moral life governed by the lustre of spiritual truth. This fixed in seedal form the later developments of Indian life in its outward form. This is the age of *Brahmasutras*, epics and *puranas*. Finally, we have the finest products of the Indian spirit in the *Bhakti* religions, which contain a wealth of expression of ultimate feeling and the best rendering of integral experience unwarped by the sophistications of theory. Now, as T. S. Eliot says, "no one country can be consistently highly creative for an indefinite period."[4] today the modern Indian mind is so completely swept off its feet by foreign fashions of thought and action as almost to lose its Indian creativeness. But it soon discovered that it had been misled in to an entirely false self-view. In so far as it is committed to the unique material and spiritual values, fostered by a unique history of its people, there is a certain indentity in its ancient and modern growth. Some of its basic ideas are : *Rita, Satya, Dharma*, the one God and His manifold functions and *avatara, Atman, Yajna* (sacrifice), *karma* theory, *Purusartha, Yoga*, self-transcenence, etc. These ideas are considered together in an attempt to satisfy the philosophical criterion of coherence and comprehensiveness.

My task now is to discuss the concept of self and its perfection or self-transcendence. Sankara defines the self as *Atman*. i.e. "*Atman*, since 'obtains', 'eats' or 'objectifies." And Anandagiri comments on this as, "that which is in the process of attainment (of its full nature), which receives, and which 'eats' (i.e. an active principle enjoying or suffering) its many desires or 'fulfils its subjective aim in manifold ways' and which has its being as extending or continuing in all such activities - is sung of as *Atman*." According to Ramanuja, "*Atman* is that principle in potentiality which is in its process of attainment of full personality or full embodiment." The *Brahma sutras* establish the reality of the *Jivatman* in the sutra as *karta sastrathavattvat*. (The soul) is an agent, on account of scripture (thus) having a purport. Because scriptural injunctions have meaning, the self is the agent in all the activities. If the self were a perfect and readymade entity no meaning can be given to its actions. Therefore, the Indian mind has put forth the theory of *karma* to explain this acting nature of the self. On this view the nature of the self is constituted by the actions of its choice. *Brahadaranyaka Upanishad* says:

"It is made of everything. This is what is meant by the saying 'made of this, made of that.'

According as one acts, according as one conducts himself, so does he become. The doer of good becomes good; the doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.... As his desire, such is his resolve; as is his resolve, such the action he performs; what action (*karma*) he performs, that does he become changed."[5]

Thus it follows, that man's self is a composite personality and that at no stage it is statically perfect, and that his nature is changed and variously figured by the things that enter it by reason of freedom of choice. It differs in its character at different times. At any one time he is a personal unity of actions that have constituted him in virtue of an ideal actualised. Now the greatest problem is : What to place before man's self which is in the making? The Indian mind in its doctrine of *Purusartha* offers the concept or highest ideal of self-transcendence as a solution to the ills of modern life. *Purusartha* means a sense of values : *dharma, artha, Kama* and *Moksha*. Material goods and sex must be enjoyed within the framework of *dharma* and *Moksha*. All things must be means to self-transcendence. *Isopanishad* says that one must enjoy everything in the world in a disciplined manner. Thus self-disciplining is self-transcendence. In its full meaning self-transcendence means the attainment of divine or cosmic or universal consciousness through self-control and self-sacrifice. It is a God ward journey in the service of His creatures.

It is the lure and love of the higher in the service of God and godly. The secret of success in this spiritual enterprise is *Brahmacharya* and God's grace. The Indian mind has discovered and methodised the procedures called the *Yoga* of love or self-surrender and the *Yogas* of knowledge and action. *Yoga* is itself nothing but a well-tested means of opening up these (possibilities of experience, experiential analysis and synthesis, reason and intuition) greater realms of experience.

Spiritual reconstruction alone can save this world, which is heading for a disaster. It means restraint and discipline. The soul of all improvement is the improvement of the soul. We have had twenty centuries of progress. This progress has brought us farther from God and nearer to dust and "men have forgotten all Gods except Usury, Lust and Power."[6] At such a time the Indian mind warns us that an individual man may evade self-transcedence but he cannot evade degradation and death.

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Mystical Colours

"Mysticism denotes that attitude of mind which involves a direct, immediate, first hand and intuitive apprehension of God" (Ranade 1988:1). Pupils of mysticism know that there are various kinds of mystical/ spiritual experiences - morphic, photic, phonic, colouric[1], olfactory, gustatory, tactual, motor and there is no definite sequence in them. Some of the rare spiritual experiences are those of colours and fragrance. "People speak about light and sound more or less" says Gurudeo Ranade (2003 : 125), "but they rarely speak about colour and fragrance." However, the present paper makes an attempt to unveil some of the recorded incidences of mystical colours on the one hand and the amalgamation of mystical colours with some other kinds of spiritual experiences on the other.

At the very outset let me deal with the description of few types of colours from the standpoints of Indian philosophy, Indian psychology, Psycho-mysticism, Pure mysticism.

The author of the poem जो पीर मेरा बडा औलिया talks of four different kinds of colours- the red, the dark, the white, and the blue[2]. The students of Indian philosophy know that these colours correspond exactly to the *Raja, Tama* and *Satva* qualities, and to the state which carries us beyond these three qualities, namely, निस्त्रैगुण्य. Also, Indian psychology informs us that these colours correspond respectively to the states of dream, deep sleep, the waking state, and the fourth the unnamable state, *Turya* or the superconscious. Besides the correspondence of the colours with the qualities and the states of consciousness, we must consider their correspondence with emotions also. It is a famous doctrine of Theosophy, and perhaps one, in which that system may be said to have made contribution to psycho-mystic analysis, that redness would represent rage, darkness would represent vice, whiteness would represent purity, blueness would represent intelligence, yellowness would represent devotion, and greenness jealousy (*Vide* Ranade 1997 : 284-85).

From the point of view of pure mysticism green colour does not represent ripe devotion[3], but red and yellow colours do represent devotion[4], black colour is said to be superior to all other colours because it is from the black colour all other colours emerge[5].

On the whole it seems that one has to be content with the interpretations and reflections of only a limited number of mystical colours at the moment although the number of mystical colours is limitess. According to Gurudeo Ranade (1960:244) "VIBGYOR[6]" is a small expression for these different kinds of colours. Gurudeo Ranade explains his own mystical experience of 1909 in this regard as follows :

"On one evening around 6 or 7 P.M. the light was kindled. I was looking at it. At that time I happened to "see" an unlimited number of shining and bright colours although the physical science tells only about seven colours, and the unlimited number of mystical colours remained incessantly for a couple of days" (Patanakar 2003:257).

Before proceeding to the elaboration of intermingling of mystical colours and some other kinds of mystical experience, it is to be noted that if the colours are on the objects they are more stable. If there is an experience of changing colours, the objects should be seen as changing colours. The colours should not hang in the air. Again steadiness of God's vision follows the steadiness of the aspirant's mind. If our mind is steady God's form is also steady. However, Gurudeo Ranade adds that there is no single colour as a steady colour (Kulkarni 1974:154, Sangoram 1964 : 128).

Now I dwell on Chidanand's .mystical experience of the combination of pearl and colours on the one hand and the spiritual experience of mingling of the throne studded with jewels, colours etc at Anubhava mantapa (a spiritual assembly at Kalyan near Bidar) on the other.

Regarding Chindanada's spiritual experience of variety of colours along with the pearl Gurudeo Ranade (1960:227-228) observes, "this experience of colours might dawn on us either independently of an object, or in an object. It might be real; but not so real, as when it takes place inside an object. For example; a chameleon changes its colours, similarly the pearl shining under the midday sun is changing colours like a chameleon. This is the type of spiritual experience *adu banna bannada brahma lokanna,* it is the world of Brahman of varied colours. Chidananda says it changes its colours and I have therefore no hesitation in saying that it represents brahmaloka, a divine world. So it is without a hole and yet peerless. It is thinner than a hair's breadth; it has the infinite possibility of colours, the colours being inside it, and not merely hanging on it or hanging in the air."

In the words of Gurudeo Ranade (1963:313-14) ".... it is in the ..... Anubhava Mantapa with its throne studded all around with jewels that colours began to flash and the whole scene wore a golden appearance; its golden peak was then devoured, by the void; and when Channabasava saw his Self within himself, he was himself devoured by the great light."

Hereafter, I move on to the brief description of a few other cases of mingling of spiritual experiences of colours with some other kinds of spiritual experiences of Upanishadic seers, Shri Shivalingavva, Gurudeo Ranade, Chidananda, Meera Bai, and Ramananda.

The Brihadaranyka Upanishad tells us that to the vision of the advancing mystic appear such colours as those of the saffron[7]-coloured raiment, of the red-coloured beetle ... (Ranade 1968:251). These two are the cases of combination of colouric and the morphic spiritual experiences.

The golden coloured - Being of Chhandogya Upanishad who can be seen on the Sun, "with golden mustaches and golden hair, and who shines like gold upto his very toes" can come to be identified, as by the sage of Ishopanishad with the Being within oneself (Ranade 1968:253). This is a typical case of amalgamation of anthromorphic and the colouric mystical experiences.

".... at the time of the son was born to me, I "saw", says Shri Shivalingavva - a great mystic poetess, all kinds of lights and colours in myriad forms, such as crackers that send forth arrows, and produce flowers of variegated colours and lights; and in the midst of the terrible throes, a veritable son was born to me. I prepared for him a strong cradle of five colours skillfully mixed. I touched the cradle with my own hand, and gave it a swing to the empyrean. I gave him a name, and sang cradle songs to him (*Vide* for details Ranade 1960 : 271-72).

In another song composed by Shri Shivalingavva we are told that she saw sun-coloured pure flowers, star-coloured flowers, the red ones, the white, merry jasmine the flower moon's radiance (*Vide* for details Patil 1997:58-59).

Gurudeo Ranade had "seen" a number of colourful birds without bent legs in the spiritual world. Gurudeo Ranade intimates the same to Lakshman Bhadaji of Jamakhandi- an ardent disciple of the saint of Umadi (Kulkarni 1995:407).

Chidananda speaks of synchronousness of certain kinds of Meera Bai's experience of spiritual experiences... *Nānā vamada chhayava noduta... bhaukoti-prakasha belakali, nadava kelideno.* In that great flood of light I have been hearing *Anahata* sound, also seeing colours of various kinds (*Vide* for details Ranade 1960:244).

The song of Meera Bai फागुन के दिन चार रे is a fine example of both sound and colour... We are told that the mystical aspirant hears the sound of mystical instruments like a drum unbeaten by the hands. In fact it seems that all the musical sounds are intertwined and intertimed by the beats of *Anahat.* Meera Bai, however, makes particular mention of the mystic being able to hear all the 36 *Ragas* without a vocal sound ... We are also told by Meera Bai that the spiritual aspirant enjoys the experience of colours wherever the eye is cast. Both the *Ambars* become deeply saturated, as it were, with colour, says Meera Bai, the human garment, as well as the celestial sky. Further, Meera Bai tells us that exquisite colours seem to shoot, as it were, from every pore of the human body... Character or virtue, she tells us, constitutes the colour, and devotion or love, the syringe. We have to throw colour by combining the two, namely, virtue and devotion. Meera bai tells us that by this throwing of colour, she welcomed her Lord... (Ranade 1997:230-32).

Meera Bai's experience is distinguished by the phenomenon of colour and Nivrttinath's experience is distingushed by the phenomenon of fragrance. Colour and fragrance as manifestations of spiritual energy are rare as observed elsewhere and these Ramananda[8] experienced inside himself (Ranade 2003-125).

Finally, it may be stated that all the above reference to mystical colours and their combination with some other kinds of spiritual experiences are illustrative but not exhaustive and further exploration and interpretation of mystical colours by the great mystics of the world is desirable to quench the thirst of the serious students of mysticism.

Notes :

1. Mystical colours are due to emotions, lifted high, when a devotee depends upon God to save himself from difficulties, which come on all sides and there is God only, on whom he can look upon alone as his only source of rescue (*Vide* Sangorm 1965-129).
2. Although Janadeva speaks of the red, the white, the yellow, the black, the tawny, the blue colours, he insists very much on the dark - blue colour (Vide for details Ranade 1988:170-71). The colour of atman is blue according to Matosri Sharakka (Gajendragadakar 2005:59)
3. Once Bhaskarappa Chimmad of Jamakhandi asked the saint of Umadi, "Maharaja, I see only green colour." The saint of Umadi replied, "Your devotion is not yet ripe. Therefore, the green colour is seen" - (Kulkarni 1995-306).
4. It is the conviction of the saints that the red and yellow colours represent devotion or Satva Bhava (Patankar 2003 : 256).
5. Once Gurudeo Ranade, when he was on his way to Jamakhandi from Rabkavi happened to see constant shining black colour. He felt that it was due to his Tama bhava which he had not overcome but his spiritual master assured him'(Gurudeo Ranade) that the black colour is superior to all other colours. In 1934, Gurudeo Ranade had the mystical experience in which he "saw" how different colours are formed from the black colour." Darkness is excess of light (Vide of details Sangoram 1967:127, Patankar 2003:256).
6. There are a number of direct and indirect references to colours in Shri Bhausaheb Maharaj Umadiakar Yanchi Javak Patre Va Tipane (Vide for details 1959:40, 69, 74-76, 78, 87-89, 264-65, 276-77, Vide Kulkarni (2003)). There are references to experience of different colours (Vide Belsare 1966:137-142).

7. Gurudeo Ranade used to like 'saffron' colour. For Gurudeo Ranadeás comments on the coloured experiences of some of his disciples (Vide Sangoram 1964:129, 193).

8. For the coloured experiences in connection with Yogic wheels of Kabir (the disciple of Ramananada) and Dadu (Compeer of Kabir). (Vide Ranade 2003:46-47, 125).

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(Continued from last issue)

Bhagwadgeeta & its exposition
by Sant Dnyaneshwar

Chapter VIII (अक्षरब्रह्म योग)

The Unchanging Eternal Brahma

The Course of Cosmic evolution Brahman
The Essential Supreme Nature of The Self

(Sanskrit Script followed by English Translation)

अव्यक्तोक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तध्दाम परमं मम ॥२१॥
पुरुष :स परः पार्थ भक्त्या लभ्यस्त्वनन्य या ।
यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

This manifested and imperishable existence is known as Avyakta Akshara Bhrahma and is called the Supreme abode. Those who attain this Supreme Abode of mine do not return to take rebirth (21).

This Supreme Person with His Supreme Abode is attainable by unswerving devotion to Me and within which all the beings exist and which pervades all the universe (22).

Sant Dnyaneshwar explains :

That unmanifested and imperishable entity also known as Parabramha cannot be apprehended and not even percieved by the mind and the reason. Even if it takes form, its quality of remaining unmanifest and unseen nor its permanent existence undergoes any change. Though it exists in our body, it remains inactive and as if asleep as it does not activate any of the sense or the mind or any part oof the body, though all the activities of the body, senses and mind go an continuously till the death comes. Participation of the inner mind in a subtle way may become inevitable but the parabrahma remains unaffected. In a kingdom, even if the king is asleep all the administration and other actions go unhindered. Thus He is the Supreme Person in His Supreme Abode.

The Vedas have tried to express its existence in various ways and words, but they could not succeed in describing it. The Yogies say He is beyond time and space as well as beyond life and all nature. He reaches those who have unswerving devotion to Him. That devotee who expresses Him only in all his talk, actions and mind can attain Him without any effort. Oh Arjuna, He pervades the whole of universe including the sky and any devotee who looks at the universe with the same attitude reaches Him and His Abode only. He is like the valuable riches to the prideless, like the priceless knowledge to those who are beyond the three attributes of Sattva, Raja, Tama and the invaluable Bliss to the desiresless. He is like a tasty dish to the hungerless, like the worldly happiness to those who do not care for family life and the simple pathway to Godhood for those who desire for freedom from bondage; Like a cold wave which cools down hot water or like the darkness which gets illumined as soon as the sunrise occurs; Oh Arjuna, in a similar way, the place which is reached by The Ignorant and its effect on ones Worldly life, is nothing but Supreme Realisation itself. If we put wood in fire, it becomes fire itself and cannot be recovered as wood. If we get sugar, we cannot make sugarcane out of it; if we get ghee, we cannot make milk from it. Like wise, once a devotee reaches the supreme Abode, he cannot get a birth again. This is how Bhagawan explains His Personal Abode.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिन: ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ् ।।२३।।

Now I will reveal to you oh Arjuna, the time, departing in which (at death) Yogins do not return and also the time, departing where in (at death), they return (to take birth).

Sant Dnyaneshwar explains :

The state obtained by a Yogin (either liberation or rebirth) can be easier to understand by another way by considering the time when he actually leaves the body. Yogins who have to leave the body suddenly due to cirumstances not foreseen by him have to return to rebirth again. Yogins who leave their body at a time as prescribed in the scriptures do not return but get liberated. Thus to return to rebirth or get liberated depends on the time when one leaves the body. When the time of death comes near, the basic elements, called the Pancha Mahabhutas, depart by their own way. If one dies such a death, the reason and intellect do not get confused nor the memory of stored knowledge gets blind and the mind remains alert. Such a man who can think clearly at the time of death, remains calm and attains Parabrahma and does not fall into the trap of rebirth. The senses help him till the last moment. The inherent glow of life remains steady and unperturbed.

If a lamp gets extingnished all of a sudden due to a forceful breeze, our eyes cannot see anything, though they could do so in presence of light. At the time of leaving the body, the body gets filled by excess of phlegm or other secretions and the glow of life gets dim and the intellect cannot work. Mind gets confused. The glow of life disappears and body gets dead. The small time the yogin gets at the time of death in such circumstances, is lost like a man trying to find his way out in total darkness. He has then no way but to return to rebirth. If this happens, all the attainments of Yoga, meditational studies and other intellectual illuminations go out of memory before they are put to use. The fire in the stomach (जठराग्नि) is the source and cause of all knowledge. It's help is essential in the nick of time.

अग्निर्ज्योतिरहः शुक्ल : षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।।२४।।

Yogins who depart by the path illumined by the goddesses of Fire (अग्नि), light (ज्योति Flame of light), Day time, the bright fortnight of the month (शुक्ल पक्ष the first fortnight), the six months of the northern soltice of sun (उत्तरायण) and know Brahma, attain the Abode of Brahma.

Sant Dnyaneshwar explains :

Those who have attained the knowledge of Brahma, have the glow of fire inside the body and depart during day time in the first fortnight of any month in northern solstice become one with Brahman. The timing of departure has a powerful significance to attain ultimate liberation with the help of the goddesses of Time. The Fire in the body is the first step, the brightness of the glow of fire is the second step, day time is the third step, the first fortnight of the month the fourth step and the northern solstice the fifth and the upper most step. The Yogi attains final liberation and freedom from bondage of birth and rebirth by climbing these five steps with the blessing of the five goddesses of Time. This is called the "Archira" path or the most brilliant path to reach the abode of brahman. Now I will tell you the most unwelcome timing for the departure.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चांद्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।।२५।।

Smoke night, the dark lunar fortnight and the six months of the southern solstice of the sun, for the path of departure of a righteous person make him obtain the lunar light (hevaen) and *then return to rebirth.*

Sant Dnyaneshwar explains :

At the time of death, due to the faulty and defective secretions in the body, the mind gets filled with darkness, the senses get confused, the memory distorted due to delusions and the life force becomes clueless as to what is happening. The glow of the fire in the body is extiniguished and replaced by smoke, which covers the normal illumination of knowledge, as if the moon is covered by dark clouds. The individual is caught in a state of unawareness as to whether he is alive or dead and waits for the moment of departure. All the knowledge, attainments and talents achieved with great efforts of the life time disappear. With this state inside the body, and outside the darkness of night, the second fortnight of the month, and the southern solstice of the sun together compound the confused state of the individual and though he be a yogi or a righteous person he only obtains the heavenly bliss of Chandra-Loka (the world of Moon) till his Karma-phala (period of righteous attainment) lasts and then returns to rebirth. Bhagwan Shri Krishna says, 'Oh Arjuna, this is the smoky path of departure. Therefore, one should go by the 'Archira' or the brilliant path that easily leads to the Abode of Brahman.

शुक्ल कृष्णे गतीह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्यया ऽऽ वर्तते पुनः ॥२६॥

The path of light and the path of darkness are thought to be the world's eternal paths. By the path of light, one goes not to return and by the other he returns again.

Sant Dnyaneshwar explains :

The two paths of departure, one straight and the other crooked are believed since time immemorial. Hence (says Bhagwan) oh Arjuna I explained both of them to you, so that you know the right and also the wrong and follow the right one for your good. One should know the nectar as well as the poison to reason out what is good and what is bad for oneself. One path leads to liberation and the other to bondage of birth and rebirth. However at the time of death, what one attains is according to his resultant Karma-Prarabdha (working of the law of Karma or compensation over the previous birth and the present life time).

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

The Yogin who knows both the paths, oh Arjuna, is never deluded. Therefore, at all times, you be firm in Yoga.

Sant Dnyaneshwar explains :

A true Yogi does not worry about the departure. He is firm in the knowledge that he is Brahma with the body or without it. The ocean does not bother about the waves on its water created by the wind. The ocean retains its identity the same with or without the waves. If an individual attains the everlasting Parabrahma in his life time by being firm, in Yoga all the time, why he should bother about the time when he leaves the body? He should never get swayed by the activities of the world with the senses retaining calm by his firmly remaining in Yoga all the time. When the earthen pot breaks, the sky inside meets the sky outside. Likewise a Yogi firm in yoga all the time remaining one with Parabrahma, meet with Parabrahma when the body falls. It makes no difference to him.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परंस्थानमुपैति चाद्यम् ॥२८॥

The Yogin having known all this (told in this chapter), goes beyond the fruits of meritorious deeds assigned to the study *of Vedas, sacrifices, austerities and giving gifts, attains the Supreme and primal status.*

Sant Dnyaneshwar explains :

The studies of Vedas, offering sacrifices to gods, observing austerities in one's behaviour, or giving all one's material possessions to others do not equal the attainment of Parabrahma by constantly and firmly remaining in Yoga. The former gives righteousness which can assure an individual various pleasures of heaven. But remaining aloof from all types of activities of the world by subduing the senses through remaining firm in Yoga, though apparantly participating in worldly activities makes an individual transcend the mental planes and reach the spirit to become spiritual and attain the abode of Brahma, which is the eternal Parabrahma, that which alone exists in creations and destructions of the whole universe.

Thus ends the chapter VIII of Bhagwadgeeta with exposition by Sant Dnyaneshwar.

(To be continued)

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Tell me who is happy in this world search for One by you prudent mind you have committed good and bad deeds in past births . Hence you must suffer their outcome in this life.

- Samarth Ramdas Swami

Śaṅkarācā̦rya's Prabhodha-Sudhākara

छिद्राणां नु निरोधात् सुखेन पारं परं याति ।
तस्मादिं द्रिय-निग्रह मृते न कश्चित् तर त्यनृतम् ॥५७॥

If the holes (of the boat) are closed, the soul can easily go across (the ocean) to the other shore. Hence none can cross this false (ocean of empirical life), unless the sense-organs are fully controlled/ closed (57).

Note : The nine holes in the human body are the varions sense organs. So to close the holes means to check/ control the nine sense-organs.

पश्यति परस्य युवतिं सकाममपि तन्मनोरथं कुरुते ।
ज्ञात्वैव तदप्राप्तिं व्यर्थं मनुजो ऽ तिपापभाग् भवति ॥५८॥

A man looks at, with strong desire, a young lady of another person. He entertains a desire to secure her. But when he comes to know that the lady is not obtainable, then he in vain becomes extremely sinful (58).

Note : A lady of another person is any woman other than one's own wife. To desire such a woman is considered to be sin.

पिशुनैः प्रकाम मुदितां परस्य निंदां शृणोति कर्णाभ्याम् ।
तेन परः किं म्रियते व्यर्थं मनुजो ऽ ति पाप भाग् भवति ॥५९॥

With his ears a man as per his desire listens to ample condemnation of other people uttered by wicked people. But does that other man die due to that (condemnation)? But by listening to that censure, the man in vain becomes extremely sinful (59)

Note : To listen to the censure of a man is considered a sin. Kalidasa has said :- Not only the person who speaks evil of others is sinful but even he who listens to that is also sinful. (Na kevalam yo mahato pabhāṣate, śṛṇoti tasmādapi yaḥsa pāpa bhāk)

अनृतं परापवादं रस ना वदति प्रतिक्षणं तेन ।
परहानिर्लब्धिः का व्यर्थं मनुजो ऽ तिपापभाग् भवति ॥६०॥

Every moment the tongue speaks out falsehood and censure of others. But due to that, what can be the loss or gain of that other man? But the man in vain becomes extremely sinful (60).

Note : In the translation above, the word 'anṛta' is taken as a noun in the sense of falsehood. It can be taken as the adjective of 'parapavada'. Then the meaning would be :- 'false censure.'

विषयेंद्रिय योर्योगे निमेष – समयेन यत् सुखं भवति ।
विषये नष्टे दुःखं यावज्जीवं च तत् तयो र्भवति ॥६१॥
हेयमुपादेयं वा प्रविचार्य – सुनिश्चितं तस्मात् ।
अल्प–सुखस्य त्यागादनल्प – दुःखं जहाति सुधी : ॥६२॥

When there is a contact between sensual objects and the sense-organs, there takes place pleasure lasting for the time required to close the eye-lid. But there is grief, when the sensual objects are lost or destroyed. In case of those two, this goes on so long as life lasts (61). Hence a man of sharp intellect quite decisively and carefully discriminates as to what is to be abandoned and what is to be taken (or retained), and then giving up small pleasure, he throws away much of the grief (62).

धीवर दत्त – महामिषमश्नन् वैसारिणो म्रियते ।
तद्वद् विषयान् भुंजन् कालाकृष्टो नरः पतति ॥६३॥

There dies a fish which eats the big bait of flesh attached (to the fish-hook) by the fisherman. Like wise a man enjoying sensual objects is dragged by the god of death and falls (dead) (63).

उरग -ग्रस्तार्ध तनुर्भेको ऽ श्नातीह मक्षिकाः शतशः ।
एवं गतायुपि सन् विषयान् समुपार्जय त्यंध ; ॥६४॥

In this world, a frog whose half body is swallored by a snake eats hundreds of flies. In a like manner, an ignorant (Lit. blind) man, even if his life is almost exhausted tries to collect (and enjoy) various objects (64).

स्वीयोद्गम - तोयवहा सागर मुपयाति नीच - मार्गेण ।
सा चेदुंद्गम एव स्थिरा सती किं न याति वार्धित्वम् ॥६५॥

A river starting from its own source and following a slopy way goes near the ocean (and loses itself). But if it had remained steady/ not-moving at its very source, could it not have grown to the state of the sea? (65).

एवं मनः स्वहे तुं विचार यत् सुस्थिरं भवेदंतः ।
न बहिर्वोदेति तदा किं नात्मत्वं स्वयं याति ॥६६॥

Likewise if the mind ponders about its own cause, then it will be very steadfast inside (itself), and it will not go outside, then will it not attain the state of the Self? (66).

वर्षा स्वंभः- प्रचयात् कूपे गुरु - निझरि पयः क्षारम् ।
ग्रीष्मेणैव तु शुष्के माधुर्य भजति तत्रांभ : ॥६७॥

In the rainy season, the water is salty in a well with great springs, due to ample stock of water. But when in the hot season, (extra) water is dried up, the water therein becomes sweet (67).

तद्वद् विषयोद्रिक्तं तमः प्रधानं मनः कलुषम् ।
तस्मिनं विराग-शुष्के शनकैराविर्भवित् सत्त्वम् ॥६८॥

In a like manner, the mind filled with (desires for) like (external) objects, and with the (quality of) Tamas (Lit. dark) as prominent becomes soiled. But when the desires and the quality of Tamas are dried up by dis-affection, then the (quality of) Sattva will slowly reveal itself in that mind (68).

Note : The three qualities namely Sattva, Rajas, and Tamas are present in the mind. One of the qalities is usually prominent in the mind, at one time. The dominance of the qualities often changes. So when the qualities of Rajas and Tamas are suppressed, the quality of Sattva becomes prominent. The attachment to worldly things is due to the quality of Rajas. Thus when desire of sensual objects due to Rajas and the quality Tamas are set aside, the quality of Sattva becomes predominant in the mind.

यं विषयमपि लषित्वा धावति बाह्येंद्रिय - द्वारा ।
तस्याप्राप्तौ खिद्यति यथातथा स्वं गतं किंचित् ॥६९॥

Hankering after some (external) object, the mind runs (towards that) via the external sense-organs. But when that object is not procured, it is dejected as if it has lost some (important) thing of its own (69)

नग - नगर- दुर्ग - दुर्गम - सरितः परितः परिभ्रमच्चेतः ।
यदि तो लिभते विषयं विषयंत्रितमिव खिन्नमायाति ॥७०॥

If the mind which wanders around a mountain, a city, a fort, a forest or a river does not obtain the (desired) thing, it becomes dejected as if it is affected by poison (70).

Note : The word 'naga' can stand for any non-moving object like a tree etc. The word 'durgama' can be taken as an adjective of the rivers, so the meaning would be "rivers difficult to approach."

तुंबी -फलं जलांतर्ब लादधः क्षिप्तम प्युपैत्यूर्ध्वम् ।
तद् वन्मन स्वरुपे निहितं यत्नाद् बहिर्याति ॥७१॥

The gourd fruit though forcibly pressed down inside water comes up (when the pressure is released), so also the mind directed with efforts, to the nature (of the Self) comes away (lit. outside) (from the Self) (71)

इह वा पूर्व- भवे वा स्वकर्मणैवार्जित फलं यद् यत् ।
शुभम शुभं वा तत् - भोगो ऽ प्य प्रार्थितो भवति ।।७२।।

Whatever fruit either good or bad has been earned by one's own actions in this life or former life has to be enjoyed, even if there is no desire to do so (72).

चेतः पशुमशुभ - पथं प्रधावमानं निराकर्तुम ।
वैराग्यमेक मुचितं गल-काष्ठं निर्मितं धात्रा ।।७३।।

Disaffection alone, the wooden clog round the neck of a beast, has been created by the creator (namely Brahmadeva) in order to check / control/ obstruct the beast in the form of the mind running towards the inauspicious (i.e. wrong) path (73).

Note : There is a custom in India to tie a wooden clog round the neck of an uncontrollable beast.

निद्रावसरे यत्सुखमेतत्किं विषयजं यस्मात् ।
न हि चेंद्रिय प्रदेशावस्थानं चेतसो निद्रा ।।७४।।

Is that happiness which is obtained during the time of sleep born from (sensual) objects? The staying of the mind in the region of sense organs is not sleep (74)

Note : In sleep a man gets happiness. This happiness does not arise from contact with sensual objects, as the senses at that time of sleep are inactive. Upaniṣads say that in sleep the individual soul unknowingly comes in contact with the Self who is pure happiness. But when the mind is busy with the senses, there cannot be happiness like that in the sleep, for the mind.

अद्वार-तुंग-कुड्ये गृहे ऽ वरुद् धो यथा व्याघ्रः ।
बंहु-निर्गम -प्रयत्नैः श्रांतस्तिष्ठति पतन् श्वसंश्च तथा ।।७५।।

A tiger confined in a house with no doors, and high walls jumps up (and falls) and breathes heavily due to his many efforts to go out, and then (failing in that and) becoming exhusted remains (still) (75)

सर्वेंद्रियावरोधा दुद्योगशतैर निर्गमं वीक्ष्य ।
शांत तिष्ठति चेतो निरुद्यमत्वं तदा याति ।।७६।।

(Like that tiger) when the mind, on the restraint of all sense-organs, realises that it cannot go out (towards the external objects), even with hundreds of attempts, then it becomes calm and becomes without its activities (like thinking, etc) (76)

प्राण -स्पंद-निरोधात् सत्संगाद् वासना -त्यागात् ।
हरि-चरण-भक्ति-योगान्मनः स्वन्वेगं जहाति शनै : ।।७७।।

On account of the restraint of the movement of the vital breaths, on account of contact with good people, on account of abandonment of excessive desires, and on account of the means of devotion towards the feet of Hari (his Highest God), the mind slowly casts away its own running to (or hankering after) the sensual objects (77).

6) Absence of desire to enjoy.

पर - गृह-गृहिणी-पुत्र-द्रविणानामागमे विनाशे वा ।
कथितौ हर्ष-विषादौ किंवा स्यातां क्षणं स्थातुः ।।७८।।

Due to either coming (i.e. gaining) or going (i.e. loss of excellent house, woman (i.e. wife), sons and wealth, it is said, there arise pain and pleasure. But can they be possible in case of a man who stays there for a single moment? (78).

दैवात् स्थितं गतं वायं कंचिद् विषयमल्पमीड्यं वा ।
नो तुष्यन् न च सीदन् वीक्ष्य गृहेष्वताथि व न्निवसेत् ।।७९।।

A man should remain, like a guest, in his house, neither getting delighted nor dejected, after seeing that due to fortune some objects - small or big-either remain in the house or depart from the house (79).

(to be continued...)

-Prof. Dr. K. V. Apte

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(Continued from last issue)

Ramchandra to Gurudev

A Pilgrim's Progress

[Biography of Gurudeo Ranade]

Now the second lesson of resignation to the will of God was to commence. After his return from Inchagiri, he wrote the following letter to Maharaj on 28 Sep 1910.

"It is essential to do some work for the maintenance of the family. But, I desire from the bottom of my heart that the said work or engagement should be convenient and congenial for devotion to God. It rests with you to fulfill this desire. I strongly wish that I may not be compelled to work or serve in a condition where my ego would be pampered or my heart would neglect God, and thus my spiritual thought and spiritual action would be hampered. Then, it matters very little how much remuneration I get therefrom, I wish heartily, that I should be employed in such post that I shall have ample opportunities to diffuse devotion to God and sing the glory of saints and sages. It is hundred times superior to glorify and worship Divinity through the growth of spiritual experience and exuberance of devotion to God, than the pomp, and splendour of God manifested through the lavish medium of wealth and money. But, to grant his type of wisdom, strength and convenience and determination, rests with you. I sincerely wish and pray that I may not be forced by circumstances to give up the path of morality for the sake of service for earning only money. In other branches of occupation where one is required to sacrifice one's basic principle of chastity in respect of women and of aversion for another's Wealth, and where one is likely to be an easy prey of pride and ego and disbelief in the very existence of God, I do not at all wish to accept any job of this nature."

In his letter dated 20th January 1911, he has repeated the same request. "I honestly do not want a job on account of which my heart would lose its grip of spiritual meditation and concentrate itself on the employment." Again in his letter dated 19th February 1911 he writes. "If the job of a Sanskrit Professor at Kolhapur College is encouraging and helpful for devotion to spiritual life it may be made available. " Again in his letter dated 11th April 1911 he writes "Owing to the pursuit and search for three or four months for a job, I am missing the grip of the feeling of bliss in meditation." In his letter of September 1911, he writes, "In the present occupation I feel that the whole of my day is spent uselessly. Owing to the dearth of good reading and sanctifying hearing and study, I do not experience the usual energy and joy, and hence, I feel like searching another job." In November 1911 he again wrote to his master. "My repeated attempts for different jobs has made me restless." Then young Ramachandra was working as a lecturer in English Composition on Rs. 40/- P. M. and he was offered the post of a headmaster of Gadag High School on 100/- P.M. He was in a fix as to whether he should accept this job at Gadag on a higher salary, as he was doubtful whether it would be congenial for his spiritual life, So he again wrote from Poona to Shri. Maharaj on 17th March 1912;

"During the last eight or ten days my mind is restless owing to anxiety as to what should be done, I am working here but am unable to attend to spiritual meditation and so I am not having peace of mind. It is not necessary that I should couch in words, the thoughts in my mind. You know everything. But...... During the last two or three years I have mentally determined to utilise my intellect and body for propagating throughout the world the spiritual greatness of yourself and the greatness and importance of Self 'Realization and sumum bonum' of spiritual life. I am not desirous of leaving the present job for more money but because the circumstances here are not congenial for my spiritual meditation. I am not able to solve the riddle of making both family and worldy life and also spiritual life equally prosperous and happy without hindrance to my contemplation on God... Therefore I seek guidance and decision from you as to which job would make it possible for me to devote myself body and mind to the spiritual cause of self and others. If I can do that better at Poona on Rs. 40/- only I am willing to stay here and I do not at all wish to go to Gadag for Rs. 100/- P. M. But if by staying at Poona my spiritual progress will be hampered. I do not want this job. So, kindly show me the way out of this darkness,"

To all these numerous letters his spiritual master replied in one sentence ; नेम दृष्टीनें निरंतर असावे, म्हणजे उद्योगाचे कार्य आपोआप घडून येत आहे. ("Fix up your heart in regular spiritual contemplation on Divine Name with your gaze concentrated, and the employment problem will automatically be solved in its own way.") And the young Gurudev has been asked to act up according to the principles and tenets of 1) 'Dhir'- resolute and enduring attitude in life, 2) 'Udār' - noble and bountiful magnanimity of heart, 3) 'Gambhir' - grave and considerate outlook in facing the circumstances and situations in life.

- Dr. N. V. Kulkarni

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Condolence

Prof. B. R. Kulkarni

The demise of Prof. B. R. Kulkarni occurred on 7th of June 2005 at Sholapur. He was 80 years old.

Prof B. R. Kulkarni was a student and devout disciple of Gurudev Ranade. He got his M. A. (Philosophy) from Allahabad University, also did his LLB. and was fortunate to come in close contact with Gurudev Ranade in his student days. He was a Professor in R. P. D. College at Belgaum in his early career. Later, he was vice-principal in Amolakchand college in Yawatmal and then joined the Bhavan's college at Mumbai. Afterwards Bhavans sent him to Delhi as director of Bhavan's centre there. He had a great mastery on English language and had delivered "Lokmanya Tilak Memorial Lectures" in Pune University. He took great interest in studying Gurudev's philosophy and publishing the work & notes of Gurudev which had remained unpublished. He compiled "Essays and Reflection : Prof. Ranade" which was published by Bhavans in 1964. He got "The Evolution of my own thought" written by Gurudev Ranade republished. The stidy and publication of Gurudev Ranade's writings was a valuable work of his life-time. In 1997, he pullished his book "Gurudev Ranade, a glance at his Allahabad University days and other Essays." After his retirement, he settled at Sholapur to be near to Gurudev's Ashram at Nimbal.

His presence will be missed by all devotees of Gurudev Ranade and aspirants of Realisation through long meditation on Nām as laid down by Gurudev.

- Editor

* * *

Review of Books

1) Dhanopakarini Geeta *(Bhagawadgita use ful in Meditation) author publisher : Dr. H. D. Kopardekar, B2/20, Sarita Vaibhav, Sinhagad Road Pune-411030 language Marathi Price: Rs.150/-*

Gurudev Ranade was a firm protagonist of God-Realisation through Meditation. He looked at Bhagwadgeeta from this angle and compiled a number of selected slokas useful for the process and methodology of meditation which will help a person to reach his goal. He selected 365 such slokas arranged in twelve chapters (Adhayas) and prepared a book named "Dhyanageet", which was later on published in 1961.

Dr. Kopardekar has expanded the Dhyangeeta giving references from well-known authorities like Adi-shankaracharya, Lokamanya Tilak, Geeta Dharma-mandal, Ramakrishna Ashram, Sonopant Dandekar, Vinoba Bhave and others to make it more easily understandable with facility to bring out the important suggestions for effective meditation.

The book is useful for all aspirants who follow the path of meditation.

- P. D. Dharwarkar

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2) Musings of the Mind : *Author : Vasant Balwant Argade, Publisher: Shreewamanrai Prakashan, "Shreeguru krupa Anandnagar, Hingane Khurd, Sinhagad Road, Pune 411051; English translation with Marathi counter part. Price : Rs. 30/-.*

The author has translated the "Manache sloka" by Shri Samarth Ramadaswami stanza by stanza giving the Marathi sloka and The English translation side by side. The translation in poetic English is apt and understandable and will be liked by all, especially because the study of Sanskrit and Devanagari script is becomeing less and less due to English medium in schools. The book will be useful for those whose mother tongue is not Marathi.

- P. D. Dharwarkar

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हृदयकुहरमध्ये केवलं ब्रह्ममात्रं,
हृदयमिति साक्षादात्मरूपेण भाति ।
हृदि विश मनसा स्व चिन्चता मज्जता वा,
पवनचलनरोधादात्मनिष्ठो भवत्वम् ॥ – रमणगीता. ॥

Translation : "In the Interior of the cavity of the Heart, the One Supreme Being is ever glowing with the self-conscious emanation 'I'. To realise Him, enter the Heart with one-pointed mind, by quest within, or diving deep, or control of briath and abide with the Self of self."

(Translated from Stanza 2 : Ch. II Ramana Gita)

Activities of A.C.P.R.

Quarterly Report for the period ending 30th June 2005

1) Shri Gurudev Ranade Memorial Lectures were held for three days 27th, 28th, & 29th May 2005. The lectures were delivered by Dr. Shri Shriram Bhat (Professor NMKRV, College Bangalore) on subject 'BHARATIYA DARSHAN PARAMPARE' Audience listened to his scintillating and soul stirring speeches with rapt attention. The series was inaugurated by Hon'ble justice Shri. K. Sreedhar Rao (Judge High court of Karnatak Bangalore) & concluded by Shri Suresh Hundre (Industrialist Belgaum).

2) Punyatithi of Gurudev Dr. R. D. Ranade was celebrated on 6-6-2005 The discourse was given by Swami Raghaveshanandji Maharaj (Ramkrishna Mission Ashram Bgm.) The discourse was very well attended & highly appriciated by the audience. The Chief guest to the function was Dr. M. N. Dixit (K. L. E. Hospital Bgm.)

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- Prof. N. R. Deshpande

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